

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah,
the Most Gracious, the Most Merciful*

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Publisher's Note

In the Name of Allah, the Lord of Grace, the Ever Merciful.

For many years, I have been looking for textbooks on the History of Islam for English-speaking students, yet I have found very few. Most did not overcome a common problem: they did not go beyond the era of the Four Rightly-Guided Caliphs, ﷺ.

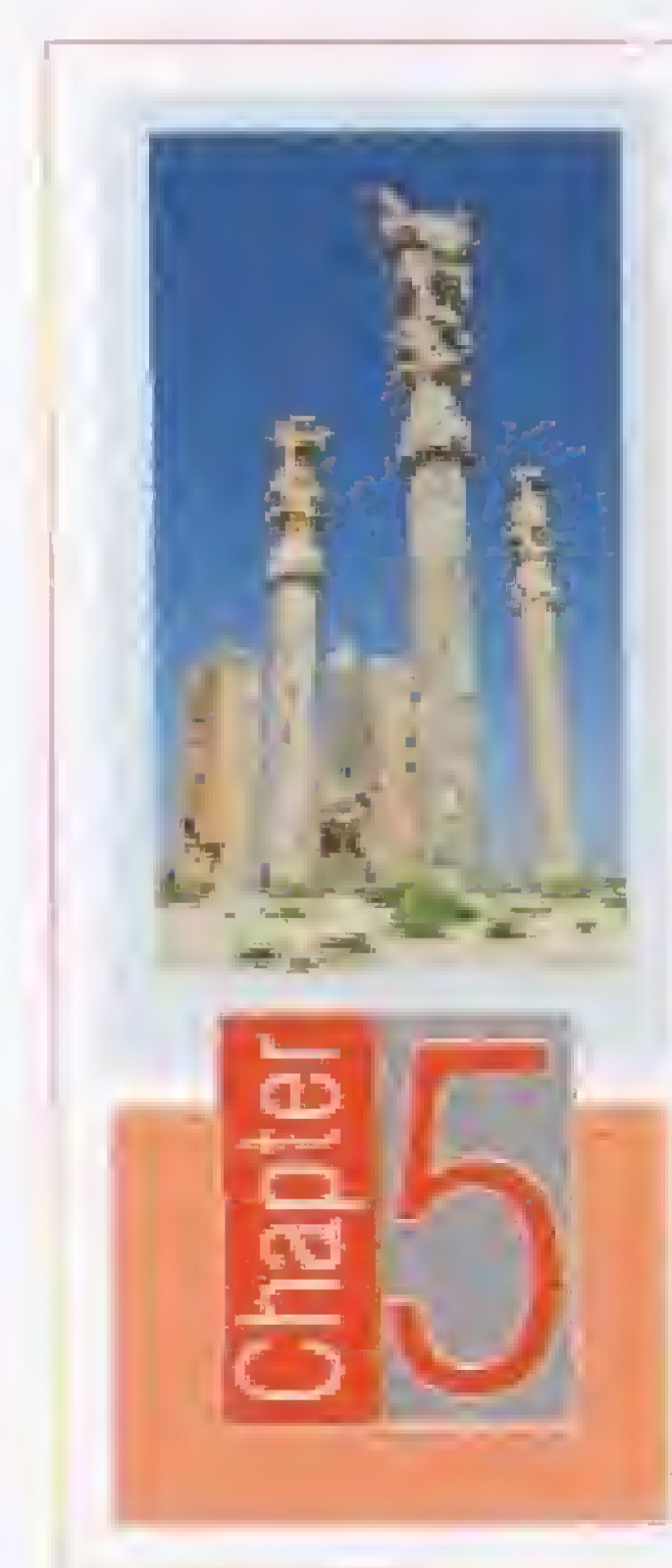
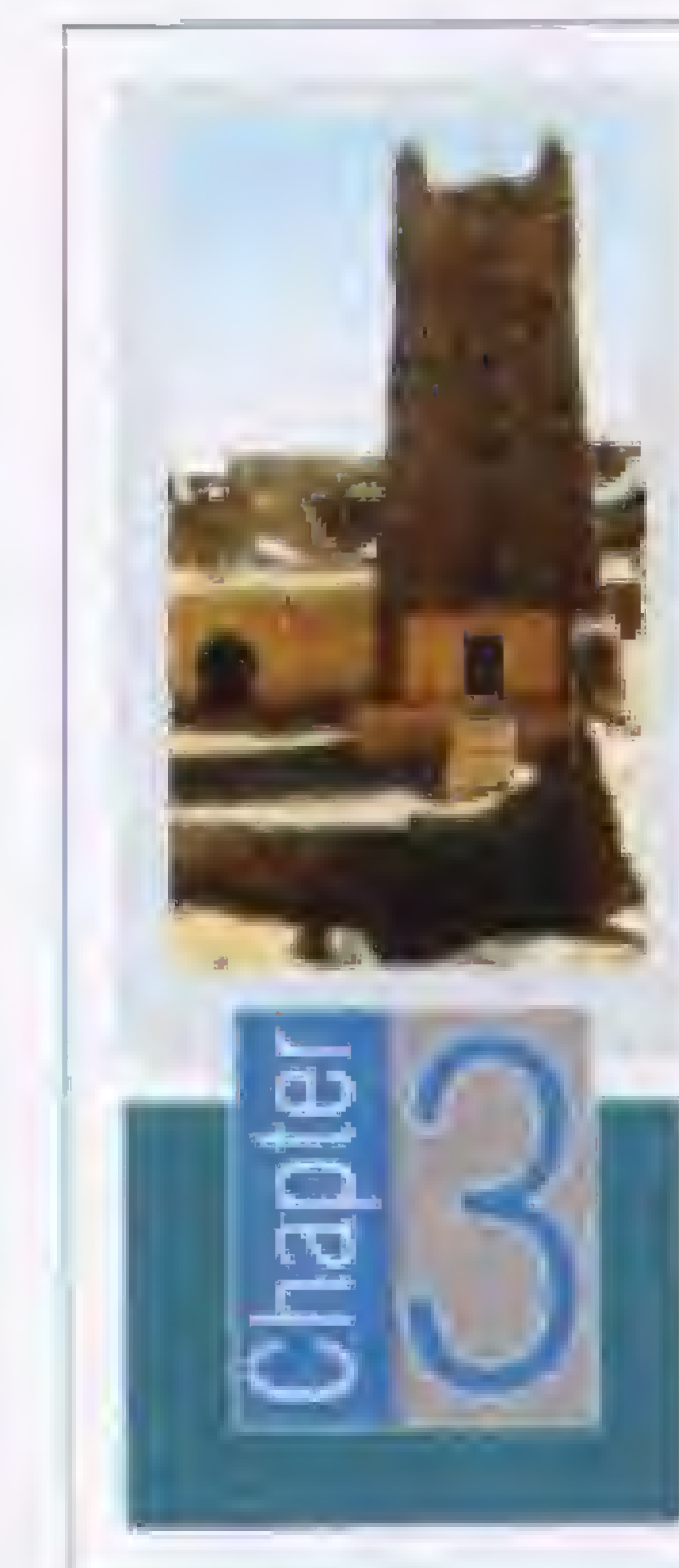
Bearing this in mind, we, at Darussalam, have resolved to present the entire History of Islam to our youth in language that appeals to them, in a simple yet lucid manner. The first four volumes in this series explore Islamic history during the period of the first Four Rightly-Guided Caliphs. Later volumes would be devoted to the History of Islam, down through the ages to modern times, in sha' Allah.

Our past, present, and future are interconnected and interdependent. Therefore, knowing and understanding our history is not optional; it is essential.

This is the first volume from this series, which deals with the life of Abu Bakr as-Siddiq, the first of the Four Rightly-Guided Caliphs. No other person in the History of Islam can be compared to him when it comes to truthfulness, insight into Islamic teachings and devotion to Allah and His Messenger. He was outstanding and unique in his commitment, sincerity, and whole-hearted support and assistance to the Prophet.

We would like to thank the author Maulvi Abdul Aziz, the editor and the designer Mr. Shahzad Ahmed for their diligent efforts in preparing this volume. We hope this work will inspire our youth to form a personal relationship with Abu Bakr as-Siddiq and encourage them to commit their lives sincerely to the mission of 'the Champion of Truth', which he has left behind as our common heritage.

Abdul Malik Mujahid
 Muharram 23, 1433
 Darussalam, Riyadh
 December 18, 2011



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The DEATH of the Messenger of Allah ﷺ

Completion of the TASK



When Islam reached the peak of perfection, these words were sent down upon the Prophet Muhammad ﷺ, by Allah Most High (which mean):

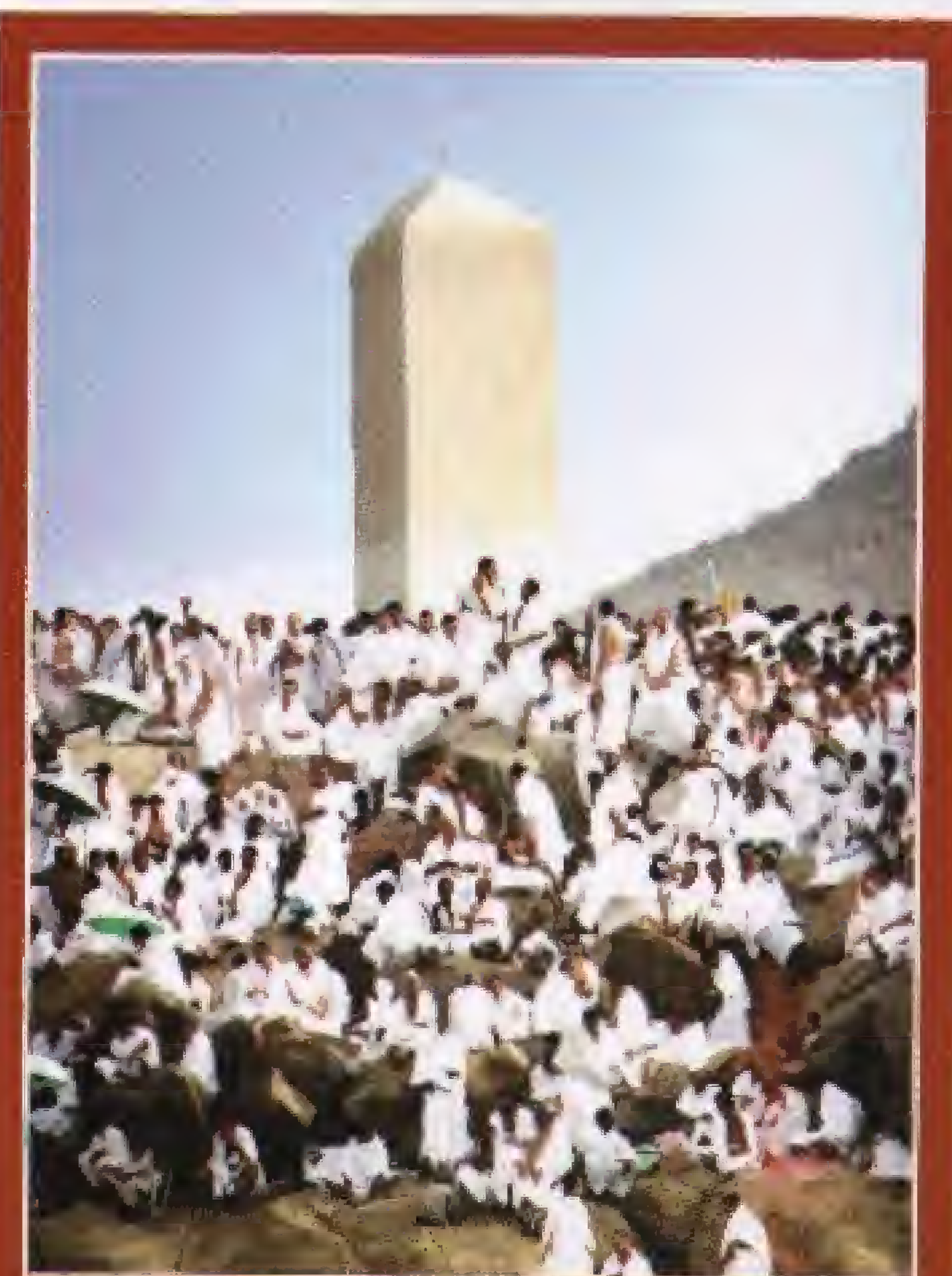
﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

'Today I have perfected your religion for you, completed My grace on you and approved Islam for your religion.'
[Al-Mâ'idah 5:3]

The Messenger of Allah ﷺ had conveyed the Message truthfully. He had fulfilled the trust placed on him and striven in the cause of Allah as he should. Allah had favoured His Prophet, when people entered Islam in throngs. At this point, Allah gave His Prophet leave to depart from this world. As the hour of departure drew close, Allah announced (what means):

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۖ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۚ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا﴾

'When comes the help of Allah and victory, and you see people entering Allah's religion in throngs, then glorify the praise of your Lord and seek His Forgiveness. He is indeed Ever-turning.' [An-Nasr 110: 1-3]



Upon returning from *Hajj* in the month of Dhul Hijjah, the Prophet ﷺ remained in Madinah for the remaining months of al-Muharram and Safar in the year 11 AH/632 CE. Soon after, his attention turned towards the north. In the last days of Safar, the second month of the year, he began to prepare a huge army. He decided that the time had come to reverse

the defeat of Mu'tah. He commanded that preparations be made for an expedition against those tribes of Syria, which had sided with the Roman troops on the day when Zayd ibn Harithah, Ja'far ibn Abi Talib, and Abdullah ibn Rawahah were killed. He called Zayd's son Usamah to him and placed him, despite his youth, in command of the three-thousand-strong army. Usamah was only seventeen years old at that time.

The Prophet's ﷺ FINAL ILLNESS



The Prophet ﷺ was taken ill shortly before the end of Safar, 11 AH/632 CE.

One night, not long after the Prophet ﷺ had ordered preparations for the Syrian Campaign and before the army had left, he called his freedman Abu Muwayhibah and said, 'I have been ordered to seek forgiveness for the people of the cemetery, so come with me.' It was midnight. They went out together. When they reached al-Baqi, a graveyard in Madinah, he ﷺ supplicated for forgiveness for the people at the graveyard. Then he turned to Abu Muwayhibah and said, 'I have been offered the keys of the treasures of this world and everlasting stay therein, followed by Paradise. I have been given the choice, between that and meeting with my Lord and Paradise.'



al-Baqi Graveyard

Abu Muwayhibah said, 'May my father and mother be ransomed for you! Take the keys of the treasures of this world and immortality [the state of being immortal; that lasts or lives forever] therein, followed by Paradise.' The Prophet ﷺ answered him saying, 'I have already chosen the meeting with my Lord and Paradise.' Then he supplicated for forgiveness for the people of al-Baqi. Then he returned to Ai'shah's house.

It was at dawn, or perhaps the next day, that he ﷺ developed a headache. His head ached as never before,

and he became severely ill. He developed a burning fever that was so high that the heat of the fever could be felt over his headband.

Even so, he still went to the Mosque and continued to lead the Prayers as usual. He tried to continue with his regular routine as best as he could, but his illness increased, until the hour came when he could pray only in a sitting position.

He gave his last *Khutbah* or sermon five days before his death. He mounted the pulpit and invoked blessings on the martyrs of Uhud, as if he were doing so for the last time. He then said, 'There is a slave amongst the slaves of Allah unto whom Allah has offered the choice between this world and that which is with Him; and the slave has chosen that which is with Allah.' When he said that, Abu Bakr wept, for he knew that Allah's Messenger ﷺ was speaking about himself and that the choice meant approaching death. Allah's Messenger ﷺ saw that Abu Bakr had understood. He told him not to weep and then said, 'O people, the person who has favoured me



O people,
the person who
has favoured me
the most with his
companionship
and wealth is
Abu Bakr.



and Allah will give reward to those who are grateful!
[Āl-Imrān 3: 144]

Umar later said, 'No sooner did I hear Abu Bakr recite that Verse, than I fell to the ground. My legs could no longer carry me. And I came to know that the Messenger of Allah

ﷺ had indeed died.' This incident is the strongest proof of Abu Bakr's bravery. He had a firm and steadfast heart during times of hardships and misfortunes. There was no calamity greater than the death of the Prophet ﷺ, at which Umar claimed that the Messenger of Allah ﷺ had not died, Uthmān lost the ability to speak and Ali secluded himself. The community was on the verge of plunging into utter chaos, but Abu Bakr brought calm to the situation with this Verse of the Glorious Qur'ān. It was as if people did not know that Allah had revealed this Verse, until

Abu Bakr recited it. In doing so, Abu Bakr as-Siddiq saved the Muslim nation from many hardships and solved many of the problems that afflicted Muslims. He understood the truth on occasions when no one else did – not even Umar.



I fell to the ground. My legs could no longer carry me. And I came to know that the Messenger of Allah ﷺ had indeed died



Men of Madinah Meet to Elect a **CHIEF**

The

assembly in the courtyard of the Mosque had quieted down, when a messenger ran up, breathless with a report that the *Ansār*, the citizens of Madinah, had assembled to choose a caliph from amongst themselves. The *Ansār* had gathered in the courtyard of Banu Sa'idah on the very same day, which was Monday, 12 Rabi al-Awwal, the year 11 AH/632 CE.

The Companions knew that the Messenger of Allah ﷺ had indeed died. The purpose of their meeting was to choose someone among them to be the first caliph of the Muslim nation. The word caliph is the English form of the Arabic word *Khalifah*, which means a successor, or the political and religious leader of the Muslims.

This was a critical moment when the unity of the community was at stake. A divided nation would fall to

ABU BAKR AS-SIDDIQ

His Name, Ancestry, Titles, Family, and His Life

His name was Abdullah. Abu Bakr was not his actual name. It was his *Kunyah*. Do you know what *Kunyah* means? *Kunyah* is an Arabic word which is a title, by which one is ascribed to one's son or daughter, or by which one is associated with some place, idea or a group of people. A *Kunyah* is expressed in the form 'Abu so-and-so or Umm [mother] of so-and-so'. When used literally, a *Kunyah* ascribes or connects a person to his son. So if one's name is Abu Abdullah, people would probably be right in guessing that he has a son whose name is Abdullah. But this is not always the case.

A *Kunyah* is often used figuratively [means not literally] as well.

Let us take an example. Hurayrah means 'a small cat' in Arabic. One particular Companion of the Prophet ﷺ always kept a small cat with him. He was, therefore, given the *Kunyah*, Abu Hurayrah.

As for Abu Bakr's *Kunyah*, Bakr literally means a young camel, but it also refers to a very large Arab tribe. The following is Abu Bakr's name and lineage (and keep in mind, as we have pointed out earlier, that *ibn* means 'son of'): Abdullah ibn Uthmân ibn Âmir al-Qurashi at-Taymi.

Al-Qurashi and at-Taymi are mentioned at the end of his lineage as a way of connecting him to his tribes of Quraysh and at-Taym. Abu Bakr's lineage met up with that of the Prophet ﷺ at a distance of six generations. Abu Bakr was given many names or titles throughout his life. Each one of them points to one or more of his superior qualities.



A *Kunyah* is expressed in the form 'Abu so-and-so or Umm [mother] of so-and-so'.





Answer the following questions:

1. What was Abu Bakr's two-fold aim in defending the Muslim *Ummah*?
2. How can you say that Abu Bakr was a brilliant military planner?
3. What factors led to the victory over Iraq?
4. What tactic did Khalid bin al-Walid use to solve the problem of water shortage?
5. Which method did Abu Bakr use to select Umar?
6. What care did Abu Bakr take with regard to the wealth of the Muslim nation?

Fill in the blanks:

1. Allah's Messenger ﷺ gave a lot of importance to the land of _____.
2. Roman territory was conquered by the brilliant plans made by _____.
3. Abu Bakr ruled for _____ years and _____ months.

Refer to Context

1. 'In the art of war, he is my teacher.'
2. 'If Satan would encounter you in a mountain pass, he would certainly take a way different from yours!'

Further questions:

1. Why was the Prophet's ﷺ death the 'saddest and darkest' day?
2. How can you say that Abu Bakr had made the right decision by sending out Usamah's army?
3. Why was non-payment of *Zakât* worse than any battle?
4. Write a character-sketch of Abu Bakr.

